

the Unrighteous steward, the Unrighteous Owner, and the Unrighteous Dispenser or Judge. And these are followed by two other Parables of the *Self Righteous*. Self righteousness in its ignorance, and its dangers as regards oneself; and Self-Righteousness in its harshness, and its dangers as regards others." Our lesson is the first of these five. Jesus is still in Perea beyond Jordan slowly pursuing his way toward Jerusalem.

#### Lesson Story

I shall give the lesson story in the words of the Twentieth Century New Testament, because it has done it so much better than I can do it:

Jesus went on to say to his disciples: "There was once a rich man who had a steward. An accusation was maliciously brought to him against this steward, that he was squandering his property. So the master called him and said, What is this I hear about you? Give in your accounts as steward, for you cannot act as steward any longer."

"What am I to do," the steward asked himself, "now that my master is taking away the steward's place from me? I have not the strength to dig, and I am ashamed to beg. I know what I will do, so that, as soon as I am turned out of my place, people may welcome me into their homes."

One by one he called up his masters debtors. "How much do you owe my master?" he asked of the first. "Four hundred and forty gallons of oil," the man answered. "Here is your agreement," he said, sit down at once and make it read two hundred and twenty." "And you," the steward said to the next, "how much do you owe?" Seventy quarters of wheat," he replied. "Here is your agreement," the steward said, "make it read fifty six."

His master complimented the false steward on the shrewdness of his conduct. And indeed worldly men are shrewder in dealing with their fellows than those who are truly enlightened. So my advice to you is to make friends for yourselves with your "false Gold," so that, when it comes to an end, they may welcome you into the homes that will endure. Those who can be trusted in a very small matter can be trusted in a great one too; and those who are false in a very small matter are false in a great one too. So if you have proved untrustworthy with your "false Gold," who will trust you with real riches? And if you have proved untrustworthy with what belongs to another, who will give you what belongs to us? No servant can be servant to two masters, for either he will dislike one and like the other, or he will attach himself to one and scorn the other. You cannot serve both God and Gold."

*Interpretation.*—1. The story was told for the simple purpose of teaching the disciples who had money, how to use it.

2. It is not possible to find the spiritual counterparts of the master and the steward.

3. What Jesus meant to teach was "Use

your money (mammon) for the winning of friends to God and righteousness."

4. Jesus does not commend the unrighteousness of the steward in either wasting his lord's property, or in cutting down the obligations of his lord's debtors. He simply uses this illustration to show that as this man used his lord's money to win friends, so we should use our Lord's money to win friends for ourselves as Christians and to win them thru our friendship to God, so that when our money is at an end for us and money cannot help us, these whom we have helped by our money, may welcome us into the "eternal tabernacles" in heaven on account of our kindness to them.

5. But if you do not as disciples use God's property for the winning of men to God thru their friendship for you, why should God entrust you with the true riches of eternal life.

#### Lesson Applied

1 Religion does not destroy common sense and wisdom. In fact our religion should not be foolish.

A man at Hamlin, Kans., wears a band around his cap on which is printed, "A fool for Christ's sake." No one doubts the fool part of it, but it does not solemnize those who see it, it only amuses. Our Savior's command to be "wise as serpents" is much needed now-a-days.

Don't make your religion ridiculous by some foolish word or act which is not scriptural.

2 If you do not make wise use of the property God has given you, how can you expect that he will give you the true riches

3 The way a man uses his money is a test of his fitness as a disciple.

4 The way a Christian uses his money shows which he is serving God or gold.

5 Money is given us for the same purpose as brains or health, viz., to use in God's service in order to bring souls to Christ.

6 In method we Christians can often learn from the worldly people.

No other business is carried on as slowly as church business.

People who are so tired on Sunday that they can't get to Sunday-school, or until it is half out, can have their wash on the line Monday at eight o'clock, or have nearly a quarter of a day's farm work done. Shame!

7 "Faithful in that which is least" is the test of every soul. Many like Naaman would do some great thing, but the little things are the tests of fitness for great things. This scripture was written especially for those who think Sunday school is for children, those who think distributing tracts, or looking after the K. C. work or prayer meeting work or a church committee, or the S. S. C. E., beneath them. Hear it, many an island has been built by each coral insect doing its own small duty.

8 Many a man can run the government, or the church better than the governor or the pastor, who has to have the county feed his children, the Silent Ministry clothe them and who has to "sponge" his own tobacco!

9 God or gold,—which? It all depends on how you are treating each.

10 Our property ought to be a means of grace to us. It can be if rightly used.

11 You are not serving two masters to day. If you are serving money, you cannot be serving God.

12 Some folks are such slaves of money that they can't find time to even raise their children decently. How sad!

13 Some men with wonderful foresight in this world's affairs have none in the matter of their eternal affairs.

J. L. GILLIN.

## Church News

#### Communion Notices

The Brethren church of Milledgeville, Ill., will hold its semi annual love feast on Friday evening, Nov. 2, 1900. All brethren and sisters within reach are very cordially invited to attend.

R. R. TERTER, Pastor.

The Brethren of Mulvane, Kan., will hold their quarterly love feast on Saturday evening, Oct. 27. An invitation is hereby extended to all.

L. G. WOOD.

The Brethren of Lapaz church, Marshall Co., Ind., will hold their communion service on Monday evening, Oct. 29, at 7:00 P. M. A cordial invitation is extended.

W. W. SUMMERS, Pastor.

The Brethren of the Beaver City church, Neb., will hold their communion service Sunday, Nov. 4, at 6:30 P. M. All of like precious faith are especially invited to be with us.

C. FORNEY, Pastor.

The Brethren of the Summit Mills congregation expect to hold their fall love feast on Sunday evening, Oct. 28. Usual invitation is hereby extended.

The Brethren church at Meyersdale Pa., will hold their fall love feast on Sunday evening, Nov. 4. Usual invitation hereby extended.

JOHN H. KNEPPER, Pastor.

The New Enterprise congregation will hold their fall communion Monday evening, Oct. 29. All are invited.

L. O. HUBBARD.

The Ankenytown church will hold communion services Sunday evening, October 28, 1900. A cordial invitation is extended to all of like faith.

J. L. KIMMEL.

The Ashland Brethren will observe the communion services on Sunday evening, November 4. A cordial invitation is extended to all.

J. A. MILLER.

#### Notice

Having recently learned that there are members of the Brethren church of other congregations, who are residing in Homestead, Wilkesburg and Pittsburg, Pa., I would be pleased if pastors or persons knowing the names and addresses of such members would inform me. Please give this your earliest attention.

ROGER E. DARLING.

5335 Dauphin St., Pittsburg, Pa.

#### At Pennsylvania Conference

For a number of years I cherished the hope that I might attend the Pennsylvania State Conference. I have realized my hope, for it was my privilege to attend, during the last session held at Conemaugh, both the church and Sunday school convention.

First came the Sunday school Convention which lasted a day. It was presided over by brother Albert Trent of Johnstown. The discussions were timely and interesting thru out. While I cannot name all who said good things I am constrained to mention the practical and very helpful suggestions made by Brother Trent, brother S. L. Buck of New Enterprise, Dr. J. C. Kennedy of Pittsburg, and Sister Cough of Johnstown, who gave her experience in home department work.

The Church Convention was organized by electing Brother Haskins moderator, Brother Darling assistant moderator, and Brother Parsons secretary.

The business of the conference was dispatched with commendable care and yet with speed.

Those to whom special subjects had been assigned made excellent addresses. The discussions were interesting and spirited.

My mission to Pennsylvania, however, was not merely to be at the Conference. I went in the interests of our college at Ashland. The brethren very kindly gave me the first place upon their program.